

THE EXPOSITOR

AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

"He Spake to Faultfinders"

"They are limping souls,"
He once said of some who came
With scarcely a better purpose
Than to find a fault
With His Words.
That was a meaningful phrase,
"Limping souls"
And yet it so nearly
Told much for the truth
About the faultfinders.
Could they have done better,
Than He,
Or did their wisdom farther range
Than His?
Nay, nay, He told the truth
And unfortunately, or perhaps fortunately,
They found their littleness
Deep in the heart of that truth.
Of them He once said,
"A very few of you
Are like the featherless fledgelings
Who dare the wind—
Of you I can make such
As strongly fly against the storm.
But most of you
Are winged and full-fledged
But bound to the nest.
For you I can but feel sad—
Little can be done for those
Who will not dare."

They liked not such a word
But its sharpness
They could not avoid,
And they went away chagrined.

—G. A. LEICHLITER

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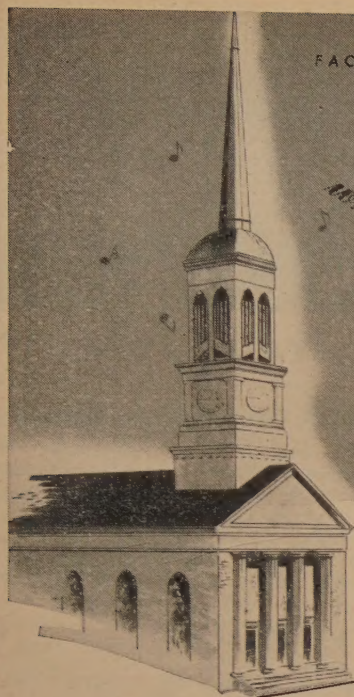
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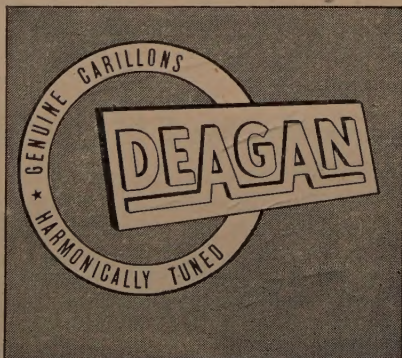
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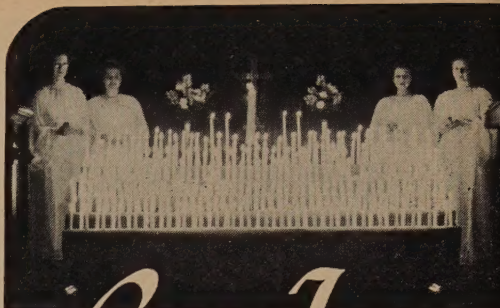


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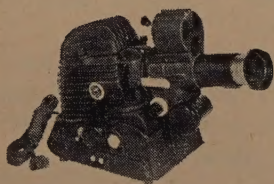


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THE RATIONALE OF PREACHING

DR. F. W. BOREHAM

THE poker-face is an artificial face, an unnatural face, a mere mask. It frustrates the very purpose for which faces were created. The beasts of the field and the fowls of the air display, in their hairy or feathered faces, some evidence of joy or grief; but we humans are built on a very different plan. We are endowed with faces so sensitive that, like a seismograph, they reflect and register the slightest internal tremor or disturbance. There is an appropriate outward expression for each kind of emotion; and any attempt to prevent this facial mechanism from fulfilling its proper function is a defiance of one of the basic laws of life.

The soul was equipped to carry very few secrets. Its impulses readily become both visible and audible. In moments of ecstasy, the face lights up, and, in speech or song or laughter, the gladness becomes vocal. In moments of gloom, the countenance clouds, and, in murmur, lamentation or weeping, the sorrow makes itself heard.

Herein lies the subtle significance of Paul's exhortation: *We believe and therefore speak*. The master-passions must become articulate. When a man receives news of some happening on which his entire weal or woe depends, it is almost a natural thing in the world for him to blurt it over with somebody. If a man sincerely believes in the tremendous verities of the everlasting gospel, silence is practically impossible. The adoption of the principle of the poker-face will stultify—and eventually destroy—the finest instincts of his soul. Believe, and he must speak; and the intensity of his speech will be the measure of his eloquence.

I.

A man may, of course, preach, in a languid, funereal, professional kind of way, a gospel which has never made any profound appeal to the soul—a gospel about which he has no strong personal convictions. In his *Up From Slavery*, Booker Washington says that when the educa-

tional institutions that he had established for the benefit of the newly-emancipated slaves began to run out their first crop of students, it was difficult to decide upon the vocations that they should then adopt. Naturally, most of them, exulting in their freshly-acquired erudition, aspired to become preachers and teachers. But, whilst some were eminently fitted for these responsible callings, others embraced them merely as an easy way of earning a living. "I remember one," adds Mr. Washington, "who was asked as to the shape of the earth. What would he teach the children on this important subject? He explained that he was quite prepared to teach either that the earth was flat or that it was round, according to the preference of the majority of the parents!" The trouble about this sort of thing—both in teaching and in preaching—is that, as passion becomes articulate in speech, so does the absence of it.

Many years ago, after a visit to England, I so far forgot myself as to prepare a lecture on my experiences overseas. I suppose I delivered *Afloat and Ashore* at least a hundred times. Whenever I accepted an invitation to give this lecture, I suggested that, half-way through, an interval should be taken during which somebody should sing *The Dear Homeland*. As a result I heard that particular solo some scores of times in the course of a year or two. And, hearing it so frequently, I developed a faculty which never once failed me. I could tell, before the soloists were half-way through, whether they had emigrated from the Old Country or had been born and reared under the Southern Cross. The words and the music were in every case the same; but a certain indefinable undertone of poignant emotion was sometimes present and sometimes absent. And the presence or absence of that subtle quality could readily be sensed. The pew quickly acquires the knack of submitting the pulpit to the same searching test.

At the bar, I know, it is necessary that a man should sometimes argue along a line in

which he has no personal confidence. The question is often asked: *Can an advocate conscientiously defend a prisoner whom he strongly suspects, or secretly believes, to be guilty?* I frequently marvel that the question is so consistently stated in this way. We are never asked: *Can an advocate conscientiously prosecute a prisoner whom he strongly suspects, or secretly believes, to be innocent?* Yet, if I were a barrister—and, failing the ministry, no calling would more powerfully attract me—this second question would give me far greater uneasiness than the first. All the most compassionate impulses of my soul would lead me to place before the Courts, in the least unfavourable light, the case of the poor wretch who had possibly yielded to a more terrible temptation than I myself had ever known. But I should encounter a good many internal scruples in setting myself to besmirch the character of a man who was very possibly as innocent of the crime with which he was charged as I was. I wonder why it is always the *defending*, and never the *accusing*, advocate whose probity we question.

The point is that, whilst the Court thoroughly understands that a defending barrister does not commit himself to a personal conviction of the innocence of his client, a congregation has every right to assume that the preacher is presenting a case in which he has the most implicit confidence. They take it for granted that he is preaching a gospel of which he himself has had vital and personal experience. Without absolute certainty concerning the virtue of his message, he has no right in the pulpit. The pulpit, it has been said, is the preacher's throne. That being so, his own secret delight in the sweetness and grace of his gospel is the power behind the throne. *We believe and therefore speak.*

II.

Again, a man may preach, and preach with sincerity and fervour, a gospel that holds for him all the glamour of an impressive and encrusted tradition. He believes because others, by whose personal charge he has been captivated, or whose honoured names he has learned to venerate, have believed before him. Some of the most eminent thinkers and preachers have frankly adopted this intellectual attitude. Newman is a case in point. Cardinal Newman possessed one of the most acute and penetrating minds known to ecclesiastical history; yet he ingenuously confessed that a good deal of his faith was founded on the faith of others. How, for example, could he believe in the crude and grotesque miracles attributed, in some of the Italian and Spanish churches, to

certain medieval saints? How could he believe that the blood of St. Pantaloön, preserved a bottle at Ravello, becomes liquid of its own accord whenever, in the month of June, the holy day of the saint is celebrated? How could he believe that the house that he visited at Loreto was the very house in which the Holy Family dwelt in Palestine, having been miraculously transported thither in three hops? Yet Newman firmly believed all this and much more of the same kind. "If," he says, "if you ask me why I believe it, it is because everyone believes it at Rome, cautious as they are and sceptical about some other things."

There is something very childlike, and therefore very beautiful, about all this; but there is also something very dangerous. Dr. Stalker says that the most solemn and appalling circumstance in the whole tragedy of the life of Christ is that the men who rejected, hunted down and murdered the Saviour were the best men in the nation—its teachers and examples, the zealous conservators of the Bible and the traditions of the past, men who thought they were obeying the dictates of conscience and doing the will of God when they treated Jesus as they did. And the reason? The reason simply was that they had become the victims of a second-hand faith.

Now the trouble about "believing because everybody believes" is the trouble that arises in a child's copybook. The top line—the line nearest the copy—is *approximately* like the copy. The second line is *approximately* like the first: the third *approximately* like the second—and so on. But, with all these approximations, there is a constant leakage of exactitude. The lines get less and less like the copy at the top. My son, believing because I believe, will believe just a little differently. Between my faith and my grandson's faith there lies the treachery of tradition.

The history of the English Puritans offers a striking illustration of the singular circumstance that orthodoxy often waxes as faith wanes. In the golden age of Puritanism two Puritans thought exactly alike. It did not occur to any man to adjust his beliefs to the creed of other people. As a result it happened that a great body of ideas came to be held in common, whilst, on minor matters, those who held those ideas differed widely. There was no such thing as orthodoxy; but faith was general. Then came the tragedy. The spirit of Puritanism vanished: the body alone remained. The later Puritanism consisted, not in a beatific vision and a glowing faith, but in an inflexible creed and an intolerant spirit. Each

(See page 37)

THE DEFENSE OF YOUR HOPE

AARON N. MECKEL

"THIS is Bill," came the familiar voice; "I should like to come and talk over some religious matters with you." When I arrived, we spent two hours together, talking in terms of the convictions we held as Protestant Christians. He had a decision to make, a crisis in his life to face. And he needed to know. At the end of the interview, he rose to his full six feet and three inches, and said, "Now you can sound out the all-clear all!"

It is a signal that needs to be sounded out not only to a few of us! There was a time when I wavered, was uncertain, even denied his faith and Master. But, in the splendid maturity of his faith, he counsels Christians, "... in our hearts reverence Christ as Lord. Always prepared to make a defense to anyone who asks you to account for the hope that is in you."

When it was announced at Princeton University not long ago that the renowned Professor Karl Barth of Switzerland, was to speak in New York, the students flocked to hear him. What would the great theologian say? To the surprise of many, Dr. Barth gave a simple, direct testimony to his faith in Jesus Christ as Redeemer and Lord, basing his words on Romans 1: 16, 17: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth—wherein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." When Prof. Barth thus stated the inspiring claim of the Apostle Paul, he also enunciated the central principle of the Reformation. His "homiletical feet" were planted on the solid rock of the Christianity of the New Testament. He was stating the essence of the ages!

To the evangelical Protestant who takes his religion seriously, salvation is a matter of direct, unmediated approach to God in Jesus Christ! With Him the Lord Jesus Christ is sole Mediator between God and man. Salvation, for the Protestant, does not consist in the doing of ordinances, the making of pilgrimages, or the observance of ordinances as an end in themselves. The emphatic heroic "Nein!" of

Luther and his fellow "Protestors" still rings out. "The just shall live by faith!" And salvation comes through repentance towards God and faith in our Lord Jesus Christ. And only so.

In His Word, God confronts His creature, man, with the profound need of repentance, a word almost lost to modern Christianity. In a widely publicized article entitled *The Real Reason*, in McCall's Magazine, the spectacular Claire Boothe Luce seeks to explain why she entered the Roman fold. The same reasons which led Mrs. Luce into Roman Catholicism have led thousands of others into Episcopalianism, Christian Science, and all of our regular orthodox Protestant churches. The blunt fact is that far too many whose names are heralded abroad as converts to this or that church have never belonged anywhere! Then when the dread disease of spiritual emptiness stabs at the heart, one must give himself over to something, or else! Let us, whatever our religious affiliation, be fair enough to admit that the saving grace of God in Jesus Christ can never be limited to any one sect, denomination, or church!

*"For the love of God is broader, than the
measure of man's mind,
And the Heart of the Eternal is most
wonderfully kind.*

*If our faith were but more simple, we
should take Him at His Word,
And our lives would be all sunshine, in
the gladness of our Lord."*

The soul, deciding for life or death, in the immediate presence of the God of Jesus Christ, and that without needless ritual and ecclesiastical intermediaries—there you have a timeless and crucial principle of evangelical Christianity!

II.

Basic, also, to what Protestants believe, is this second conviction born out of long experience: that the spheres of church and state are once and for all to be separate in matters of conscience and religion! This sovereign conviction was written by our forefathers in flaming letters into the Constitution as follows:

Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof! Our Protestant forbears knew the meaning of religious persecution. The principle of separation of church and state was no temporary expedient with them. It was to be the enduring principle and belief of a grateful posterity which also desired to worship God according to the dictates of their consciences.

We must be very clear in our thinking at this point. We Protestants look at Franco Spain, or to Latin America, where the results of the intermeshing of opportunistic politics and religion may be seen writ large, and then say, "None of that for America, for us and our children!" Here is such a reliable authority as Robert Root, in charge of public relations for the World Council of Churches, writing in *The Christian Century* of April 16, 1947, of the "Twilight of Religious Liberty" in post-war Italy. The Italian constituent assembly has lately voted to incorporate into the new constitution the provision of the 1929 Lateran treaty and of the concordat agreed upon by the Vatican and Mussolini's Fascist government. And with what result? Listen: "These documents proclaim Roman Catholicism 'the sole religion of the Italian state' . . ." The Protestant minority becomes thereby "a threat to national unity." It's a concrete instance of what happens when the American principle of separation of church and state is abandoned. Small wonder that we hear and read much of anti-clericalism in present day Italy! And one is led to wonder if all that is condemned as "Communism" in some circles is actually such!

American Protestants shall continue to oppose the sending of a "personal ambassador" to the Vatican by the President. It flies directly in the face of the American Constitution. It is democracy playing favorites! For the same reason Protestants will continue to oppose the use of public tax funds for sectarian and parochial purposes! In Wisconsin this proposal to use public tax funds for parochial purposes was recently defeated by a very narrow margin, but defeated due to the concerted alertness of alert and fair-minded citizens. This is an issue which we may rest assured will increasingly reassert itself, and we shall need to be on the alert.

Indeed, we in America must decide: shall we continue to cherish the principle of the separation of church and state as written structurally into the supreme law of our land, or, will we abandon it in favor of a state-ridden and politically manipulated religion and

church, the mere plaything and sport of the powers that be? In making this decision we become the arbiters of the future destiny of our nation and of our children.

III.

The third belief we mention concerns the authority and the place of the church within the economy of Protestantism. The place of the church is far too often understressed in Protestantism. The writer listened in not long ago when a well-meaning pastor addressed a large group of young people. You would think from what was said that the church doesn't count! That there is little need of its guidance and nurture and fellowship. Of course such a claim is utterly fallacious, and betokens the need for us Protestants to do some clear thinking concerning the authority and place of the church within our economy. The church was precious to Christ!

"For with His blood He bought her, and for her life He died!"

Protestant Christianity a matter of selfish individualism? The assumption of a do-as-you-please attitude in affairs of faith and worship? True, that attitude exists. But it is emphatically not to be confused with the authoritative faith of our fathers or the Christianity of the New Testament! The most cursory examination of the Acts of the Apostles, for instance, reveals that "they that believed had all things in common." They forgot not the assembling themselves together on the Lord's Day as the surrounding pagans did. The New Testament church was a community of believers. It was a discreet social phenomenon, a new emergent on the stage of humanity, an integral part of the revelation of God in Christ. And to say that one can be a worthwhile Christian apart from the Church of Jesus is as patently ridiculous as claiming to be a good American without being willing to take out citizenship papers! The very Lord's Prayer begins in the plural: "Our Father," and the Sacraments presuppose a community and a fellowship of faith, love and sacrifice. Not that we are ever to lean on the church as a crutch, or to ask the church to do all our thinking and make all our decisions for us! A son recalls the sagacious counsel of a wise Christian mother: "I will do my best to help and guide you. But you must learn to stand on your own feet as a mature person; and towards that end I will help you!"

To the alert and earnest Protestant, then, the church, far from being unimportant, is indispensable. Within her blest courts he finds a sustaining fellowship and an opportunity to

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The Editor's Columns



Exit, the Little Red School House

THE *Expositor* has, for many years, maintained that were Protestant Christianity to present the positive, constructive phases of its faith in anything approximating an adequate manner, it would have small time or effort for the destructive, and, if its faith were rightly functional, small inclination.

Varying none from such policy, the following facts are set down for reader appraisal and analysis, for just what they may be worth, as indicative of the increasing need of Protestantism to maintain a faith which functions.

On December 31, 1929, Pope Pius XI issued an encyclical on education from which the following lines are quoted. "Education belongs pre-eminently to the Church for two supernatural reasons. . . . As for the scope of the Church's educative mission, it extends over all peoples without limitations, according to Christ's command, 'Teach ye all nations.' Nor is there civil power which can oppose or prevent it. . . . And the Church has been able to do so much because her educative mission extends also to the non-faithful. . . ."

Commenting on that, Orestes A. Brownson, author and publisher, says, "We deny, of course, as Catholics, the right of civil government to educate; for education is a function of the spiritual society, the Church, as much as preaching and the administration of the sacraments. . . . We deny the competency of the State to educate, even for its own order, or its rights to establish purely secular schools."

Jesuit Paul L. Blakely wrote, "The school is not a temple," quotes Pope Pius I, 'is a den.' The public school has never claimed to be a temple. Whatsoever its pretensions in this respect, it is most assuredly, something which Catholics must oppose."

Jesuit Francis P. LeBuffe was quoted by the New York Times, in 1943, as saying before a meeting of New York City employees, "Thanks to our Godless American Public School System, which is un-American, we have a generation that does not know God."

The Jesuit magazine, *America*, has said, "This business of teaching every child indis-

criminately how to read and write results in nothing more than mass illiteracy. . . . This indiscriminate 'education' applied to all alike, under State systems, is the result of the heresy of the equality of man."

In 1943, as reported by the Press Herald Bureau of Washington, D. C., "the Federal Works Agency has allocated \$33,457.00 to rebuild the . . . school at Brunswick, which was recently burned down. This includes re-equipping the school. The applicant is the Roman Catholic Bishop of Portland, Maine."

U. S. Senator Aiken of Vermont introduced bill S. 199, which would enable parochial schools, out of public tax money, to pay teachers, build houses, transport and equip pupils.

"The parochial school was never desired by the American Roman Catholic people, neither were they even so much as asked to say whether they wanted it or not, nor do they regard it for the most part with any feeling but that of irksomeness now. The thinking class of Catholics would be glad to get rid of it, if this could be done quietly and without public scandal." This from page 345 of the book, "Facing The Twentieth Century," by a Catholic writer, Thomas F. Byron.

It is reported there are 19 states permitting some form of support of parochial schools from public tax funds.

The New York Times wrote, editorially, "The pope's encyclical sounds a note that will startle Americans, for it assails an institution dearest to them, the public school, without which it is hardly conceivable that democracy could long exist."

Together

THE orchestra was on the stage. Each person had his instrument, ready to begin a concert which had been talked about for a long time. Many evenings had been spent in rehearsal, even when some of them thought they would have liked to do other things. That meant sacrificing something. All good things involve some sacrifice and self-denial.

Yet even after all the rehearsals they were not ready to play. Each instrument, no matter how good the player, had to be in tune with every other instrument. So the oboe player sounded a note. Immediately every other player tuned his instrument to the oboe. Some were teachers, some were students; some instruments were very expensive, some were not; but none of that mattered now. Every instrument had to be in tune one with the other, or there could be no concert.

When the tuning had been finished the conductor appeared. Among his duties he had to blend all the orchestra into a harmonious whole. As he raised his baton absolute silence prevailed. When he brought it down the concert began. Music of beauty and moving force filled the auditorium, as each instrument became a part of the whole orchestra.

Now the oboe could not say to the violin, "I am the orchestra." Nor could the horn say to the flute, "I am the orchestra." Each was a part of the other and of the whole, blended in harmony and time, making an orchestra.

The 'cello player could not say, "I am going to play what I please and how I please." Nor could any other member of the orchestra say he would play as fancy might move him. Each followed the lead and guidance of the conductor, and beautiful music delighted the audience.

When the composer wrote the music played, he could not do as he pleased either. He could start with any note he desired. But as soon as he set down that first note he had determined the last note of his composition. The second note he wrote had to bear a certain relation to the first. After he had written five or six notes he had settled the key of his composition, and he must conform to this in order to produce a piece of music both harmonious and beautiful. Unless the composer obeyed musical laws he could produce no music.

Even before the orchestra was blended into a harmonious whole the composer had brought his musical gift and genius into a form of discipline which would cooperate with the laws of harmony and musical composition.

Life is like that. In cooperation among the people of the earth there will be harmony and beauty. The conductor is God. As each member of the orchestra must follow the lead and guidance of the conductor, so all peoples must merge their talents and abilities under the guidance and direction of the God and Father of all. We are God's fellow workers, striving with Him to bring His Kingdom to this earth, so that peace, joy, harmony, beauty and love may dwell among all men.—*W. R. Siegart.*

WHAT CAN ROB ME OF GOD?

What can rob me of God?

*Not grief, whose ugly power
Beclouds my sky
And takes from me
Fair hours of happiness—
Not pain, whose thrust
Within my heart
My quivering lips
Can never rightly tell—
Not loss, as from my sight
There vanisheth e'en, that
Which hath been life of life to me.*

What can rob me of God?

*Not but my careless quest
For other things that take His place,
Things that fawn over me
And smile the while
They climb the throne within my heart
And make of me a slave.*

*These things I will not have
To rule my life,
Nor to them lose my God!
I'll watch their power lessen
As days flow by,
While God becomes more wonderful
The longer I keep loving Him.*

G. A. LEICHLITER.

Dr. Fosdick Sees Battle of Faiths

Describing the present generation as a "battlefield of contending faiths"—that of communism on one hand and liberty, democracy and the Christian way of life on the other—Dr. Harry Emerson Fosdick, pastor emeritus of the Riverside Church, declared it would be "the greatest tragedy in the world" to defeat communism through physical warfare.

Dr. Fosdick spoke at the annual luncheon of the City College Student Christian Association, held at St. Luke's Episcopal Church, 141st Street and Convent Avenue. He was introduced to the gathering of 200 students and faculty members by Dr. Harry N. Wright, president of the college.

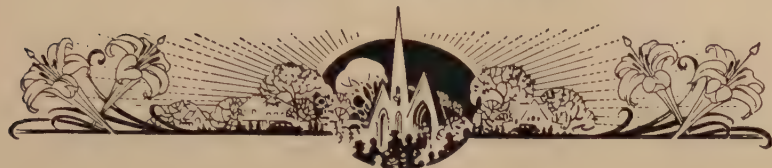
"Communism is a tremendous faith," Dr. Fosdick said. "It has a creed-dialectical materialism, which its adherents believe in as Christians do the scriptures. It has shrines, pilgrimages, hymns and rituals and where do we find more energetic missionary work?"

If communism wins the struggle it will be because of "the driving faith behind it," the speaker said.

"We must defeat communism through intelligence and the persuasion of ideas," Dr. Fosdick declared. "It would be the greatest tragedy in the world to defeat it through violence, for, no sooner would the victory be won, than communism would rise again in the chaotic period following the war."—*N. Y. Times*

Social equality, about which Americans boast, receives a test at the official social table. "Who shall sit where?" Why?

THE CHURCH AT WORK



Pastor as Mayor

Berkeley, California, elected as mayor the Rev. Laurance L. Cross, pastor of Northbrae Community Church; he has recently taken office after a hotly-contested election that brought out the largest vote in the city's history.

"Just how much can be accomplished for good in city government by a churchman will be tested during the next two years in Berkeley," says *The Christian Advocate*, issue July 10. "The interesting thing about Mr. Cross' election is that he was drafted to run. He had been very active in civic affairs, having been chairman of the Berkeley chapter of the American Red Cross, head of the Berkeley group of Alcoholics Anonymous, a member of the advisory board of the YMCA, and had done much to improve inter-racial relations in the community."

The need for Christian citizens to choose and support candidates for public office, candidates who will apply Christian standards in the administration of public affairs, has grown with the years; it is acute now. There are experienced laymen, of unquestioned integrity in every community, who would respond to being drafted to run for public office. Local pastors can always exercise a voice in the selection of candidates who will serve a community well, if they will interest themselves in the problems of the community, and organize for action. This will place responsibility upon churchmen, and still leave pastors free to devote their efforts to the ministry to which they were called.

Knowledge Is Responsibility

The hope of America, and in turn the civilized world, is the emerging generation: whatever sacrifice is made now to provide the right kind of education, the right kind of teachers, will bring positive security to future generations.

Turbulent times stir up storms of hatred and develop false values. Character is the universal solvent; character is the essential basis for action that is worthy.

It is not the gale but the set of the sail that brings home the ship. Years spent in the schools of America (public schools and Sunday schools) will set the sail for each new generation. The young people will bring the ship to harbor safely, despite the gale, if the teaching in our schools and churches has built character within them.

The teaching of teachers who will build this character into our emerging Americans is a major defensive operation. Character building is an important offensive assault on ignorance, prejudice, and selfishness. To impart knowledge is a small part of the teacher's assignment; imparting knowledge goes hand in hand with developing a sense of responsibility towards our fellowmen,—economically, politically, spiritually.

Teaching the use of knowledge is more important than imparting knowledge; to know is an assumption of responsibility, no matter what sphere of life it may concern. Knowledge and human welfare go hand in hand; knowledge and an understanding of imparting that knowledge to create a responsible citizen makes all teaching intriguing. This is the challenge of an emerging America.—Henry Klonower, Director, Teacher Education and Certification, Dept. of Public Instruction, Harrisburg, Pa.

Should Churches Pay Taxes?

Readers who have not informed themselves on the question of taxing church properties will find it well to do so. Reasons for taxation; reasons against taxation are appearing in print widely—in denominational papers, church bulletins, and metropolitan newspapers. The question of taxation is raised in conferences, state-wide conventions, and national assemblies. It might well be debated in local church groups,

thus insuring that members are informed on this important subject.

There are vital questions related to this whole subject, rooted in the constitutional guarantee of religious freedom. It is essential that we inform ourselves on the question of taxation of church property, the reasons for and against raising the question at this crucial time, and what our position shall be as individuals, and as leaders in local communities. This is no longer an academic question; it has grown into a live, practical fact, demanding thought and decision.

Sunday-School-By-Mail

The Central conference Women's Missionary Society of the English Lutheran Church provided complete office furnishings for Miss Eleanore Gillstrom, who conducts a Sunday-School-by-Mail out of Saskatoon, Saskatchewan, Canada. 400 children are enrolled.

Church Bulletins in Depots and Travel Stations

Travellers waiting at railway stations, bus stations, and repair stations in any and all parts of the country (especially during the summer and fall months) welcome reading matter. Some stations have reading-matter-receptacles for their own company schedules, advertising matter, etc. There is ample space in most of them for several additional racks to hold local church bulletins, tracts, denominational papers, devotional booklets, and invitations to attend churches of the traveller's choice. This is a project for young people, under the guidance of the pastor or director of religious education.

There would be cooperation on the part of railway and bus companies in this effort, and would serve a real purpose. Any person having waited in a depot, repair station, or bus station for an hour or more, without something definite to occupy the attention, will welcome the opportunity to assist in such a project.

Evangelism literature will find its mark here!

Wanted: More Men Like Judd

Government in America needs the earnest and sincere devotion of Christian men and women. Inspiration may be found in May, 1947, *Readers Digest* outlining the activities and contribution of Walter H. Judd of Minneapolis; former medical missionary to China and Student Volunteer leader. One of the

most influential congressmen in Washington, twice re-elected, Rep. Judd feels politics is his Christian duty; votes not as his district may want him to, but as he feels he ought to vote.

To File for Father's Day, 1948 Or Father and Son Program

"Thanks to My Dad" by Lucile Enlow Orlando, Florida, in the July, 1947, issue of *Moody Monthly*, pages 754 and 760, is a homely, warm-hearted tribute to a godly parent, and will provide inspiration for a "Father's Day" program; also for "Father and Son Program" in November of this year.

A number of the graphically described incidents can be dramatized with little effort, emphasizing the spiritual angle of "trusting in the love of God."

The Quota-Force Plan for United Nations Reform

The history of the "Quota-Force Plan" may be secured by writing to the American Legion, Middletown, Ohio, or the Board of Education, school principal. The plan was originated by two young men of Middletown, George Hook, injured in the Normandy invasion, and Bill Verity, who fought in the Pacific, who decided that something practical should be done about permanent peace in the world.

Much has been accomplished by way of developing the plan, in this country and abroad. The reforms suggested for strengthening the United Nations Charter are three, having one aim—to make aggressive war impossible.

1. The U. N. would be strengthened by reorganizing the Security Council, which would be composed of two members each from the U. S., Britain, and Russia; one each from China and France; two selected collectively by remaining member states. A six-vote plurality would determine action on matters of aggression. On such matters the veto power could not be used.

Aggression is defined as "an attack with weapons of violence by a government of a sovereign state, or by its citizens against the territory of another sovereign state." Preparation for aggression is defined as "production of scientific weapons beyond the agreed quotas, or refusal to submit to inspection."

The International Court of Justice would be reorganized to interpret the reformed U. N. Charter and to determine when aggression or when rearmament for aggression has occurred.

2. Asks for creation of an Atomic Development Authority for the control of atomic weapons (the Baruch proposal).

3. Establish a strong world police force to carry out the mandates of the World Court and Security Council. To make up this police force the U. S., Russia, and Great Britain would each be allowed 20 per cent of the armed forces of the world; China and France each 10 per cent; the remaining 20 per cent would be a highly-trained and highly-paid international contingent, responsible only to the world authority, to act as shock troops in case of necessity. The national contingents would act as reserves.

The plan is not perfect, but the citizens of Middletown feel that it is the only practical plan that has been put forth, and that if adopted and perfected as we go along, the world of men will survive, and offer a chance for education and religion to do their work in preparing men for universal brotherhood, and a world federation of states.

Professional Integrity

"Opposition to teachers' strikes, approval of Federal aid to education, and a grave warning against any breakdown of the barrier between church and state" were stressed by Mrs. Pearl A. Wanamaker of Olympia, Washington, president of the National Education Association at the association's convention in Cincinnati, July 8, 1947.

"It is sometimes argued," said Mrs. Wanamaker, "that teachers, goaded by low salaries and social inequalities, are justified in striking—that some strikes have bettered the conditions of the teachers. There can be no such thing as a successful strike by teachers. For immediate gains won by individuals, the entire profession loses in stature."

"Teachers, as individuals, claim the right to belong to labor unions," continued Mrs. Wanamaker, "The NEA, however, stands firm in its objection to organic affiliation of the profession, as a body, with *any part* of the national life that entertains an exclusive economic, religious, or political point of view. . . .

"The best interests of public education are not served by the affiliation of the teaching profession with labor." (*Reported by Emma Bugbee.*)

* * *

The public schools of the United States of America, served by the teaching profession largely trained in that system of publicly owned schools, belong to all the people. The schools do not belong to any special group, regardless

of its constituency, purpose, or aims. Teacher-affiliation with any group of citizens, professionally, will reap a harvest of "gremlins" in coming years. Any group of citizens influential in winning concessions of any kind of the teaching profession will demand a voice in dictating the teaching activities.—*Ed.*

Learning How to Speak Well

Any leader of young people looking about for an interesting project for the fall and early winter months will do well to secure a copy of Bess Sondel's "How to Converse Well and Make Speeches." The formal title of the book is "Are You Telling Them?", and is published by Prentice-Hall, \$2.95. You can order the book through your local book dealer, if he does not have a copy on hand. Probably, you will find the volume in your local library for examination.

It is not necessary that the leader be a teacher of speech, or an accomplished public speaker; your group will have more fun and profit for the time spent, if each group member takes part, either in discussing one phase of a specific assignment, or making a speech on a specific topic under discussion. Let no one get a corner on discussions, speech-making, or conversation; keep it a group project, so all may benefit by experience and study. Many will not have time for outside study, so all assignments will be read aloud before the group by some member; long assignments will be divided so a number will take part.

New Church Music

In mid-summer, we are still a long way from the celebration of Christmas and New Year's. Yet it is not too early to begin gathering in the ripened crops which will go later into the preparation of the feast of good things of which your parishioners will partake in special services on those two days.

J. Fischer & Brother, publishers of some of the Church's finest music for choir and organ, are well aware of that fact and have in readiness for coming needs, and those of your organist and choir director, a wealth of recent and worthy compositions, anthems, solos and organ music.

Among those submitted for *Expositor* appraisal are found:

A New Year's Song, Viebrock and Garden
Come Now, Ye Shepherds, Elmore and Reed
Today is Christ Born, Wm. T. Pollak
In David's Town, Elmore and Reed

It Came Upon a Midnight Clear, Emery
(For junior and mixed choir)
The Matchless Maiden (Christmas), Nelson
Rejoice Christians, Edmundson
Mother's Day Hymn, Barnes
O Lord, God of Hosts, Harris

For the organ—

The First Noel, Balogh
The Messiah, Handel
Let All Mortal Flesh, Maekelberghe

And organ collections—

The Gregorian Organist, Rossini
(Contrapuntal Preludes and Postludes)
Ecclesiastical Organist, Rossini
(Preludes, Interludes-Postludes)

Together they provide an excellent addition for any choir or organ library, one which should be brought to the attention of your music committee.

Money Raising Plans

New equipment, organization needs, or general church budgets, in preparation for the fall and winter program are under consideration in thousands of churches at the present hour. Christmas card selling is a pleasant and profitable means of raising needed funds. Every family in the church is a prospect, and delighted to have catalogs available at the church office, or brought to their homes. Western Art Studios, Dept. 64-R, 257 S. Spring Street, Los Angeles 12, Calif., will send free catalog promptly upon receiving your request.

In addition to Greeting Cards, Western Art Studios offers a complete line of Bibles and Children's Books. Demand for all three lines will increase as the fall program is undertaken. Early request for information and catalog will permit prompt orders in September.

Ministerial Counselling Planned Parenthood

Expositor readers interested in these subjects, especially for training courses, may secure a booklet issued by National Clergymen's Advisory Council, 501 Madison Ave., New York 22, N. Y., edited by Roy A. Burkhart, Ph.D., pastor First Community Church, Columbus, Ohio, containing—

Foreword, The Church's Opportunity Through the Family, Why the Church is Concerned with Planned Families, History of the Planned Parenthood Movement, The Church's Role in Planned Parenthood. There is no price given, 36 pages, 6 x 9 inches, paper cover.

Organizing a Working Church

Dr. Walter L. Lingle describes the working-organization of First Presbyterian Church, Pittsburgh, under the leadership of Clarence E. Macartney, D.D., in *The Christian Observer*, July 9, 1947, issue, pages 2, 3. Dr. Lingle's description is based on the 64-page booklet issued by First Church as a "Twentieth Anniversary" observance of Dr. Macartney's pastorate.

Expositor readers may secure a copy of this issue of the *Christian Observer* at local libraries, or send 20c to *Christian Observer*, 412 So. 3rd St., Louisville 2, Ky., for this issue. The article is worth many times that, from the standpoint of inspiration, potential encouragement for putting some of the activities into practice in smaller churches in any part of the country.

Preachers Attention!

Edward A. Taam, assistant director of the F.B.I., says that the cause of delinquency is that the world has lost its sense of sin.

—*Watchman-Examiner*.

Self-Help in Foreign Missions

"The first thing that comes to mind, in at least enough minds to make a generalization possible, when foreign missions are mentioned, is *money*," writes M. L. Kretzman, in the June, 1947, issue of *The American Lutheran*, topic, "Missions: Our World Responsibility."

"Money does play a dominant role in the cause of missions; money is power. It means buildings, new mission stations, hiring workers, winning of souls,—schools, equipment teaching staffs, health in rural areas; it means literature, conferences, refresher courses for pastors and teachers, social welfare,—the whole vast machinery of what has come to be known as foreign missions.

"There are several things which must be borne in mind if we would count the cost of increasing our mission endeavor before beginning to build our town. The first of these is that, as now admitted by students of foreign missions, *western money must be used with a great deal of discretion in the mission fields*. This has not always been the case. We have sent men out from an economy in which money does things and they have used both western money and western methods so freely that the initiative, resourcefulness, self-sacrifice and self-expression of national Christians has often been stultified.

"The problem in this period of reconstruction will be to use money wisely. . . . The generous use of money to put the churches of ricken countries on their feet, to relieve distress, will be the line of least resistance. It is true, we can and must do much; it is also true that we must assess very carefully every present need in the light of the potential capacity of the people for self-help.

About Ourselves as Christians

1. When a church member rests, he rusts.
2. The Lord's big job is to get His church into the world without getting the world into His church.
3. The biggest liar in the world is the Christian who gives excuses for not doing his duty.
4. Rip Van Winkle is the only man who ever became famous while asleep.
5. The devil is an artist. He paints sin in very attractive colors.
6. Heaven is a prepared place for a prepared people.
7. Do what you should and you will have no time to do what you should not.
8. The Bible needs no defense; it needs investigation and study.
9. If you can't tell whether a person is a Christian, you know he isn't.
10. He who stops being better, stops being good.—*Church Chimes (Baptist)*, Shreveport, Louisiana.

World-Wide Communion Sunday October 5, 1947

World-Wide Communion Sunday this year will be the last one prior to the meeting of the World Assembly of Churches in Holland in the summer of 1948, and will thus have special significance.

The American Committee for the World Council of Churches in cooperation with the Department of Evangelism of the Federal Council urges ministers to emphasize the need for prayers for those who will be entrusted to represent them at the 1948 World Council meeting, that they may draw their vision from the simplicity, the unity, and the mystery of the Lord's Supper, that they may draw their humility and courage from the knowledge that I am among you as one who serveth."

Dr. Jesse M. Bader may be reached at the Department of Evangelism for special suggestions; Dr. Henry Smith Leiper, the American Committee of World Council of Churches, 97 Fourth Ave., New York.

New Germ-Killing Light

The approaching season for common colds, and other germ-spreading epidemics, will cause church leaders everywhere to seek first-hand information on a new development in Germ-Killing lights. The Lustra Corporation of America, 40 West 25th Street, New York 10, New York, announces a new all-purpose germicidal unit designed for either direct irradiation with sterilizing ultraviolet, or indirect room air disinfection.

The unit illustrated, Protect-O-Ray, No. G211, can be hung anywhere for temporary or permanent installation, is chromium plated with satin aluminum reflecting surface, comes complete wired and equipped with a 15-watt germicidal ultraviolet tube.



Schools using germicidal lamps are reported as attaining remarkable results. When the measles epidemic in the Philadelphia area in 1941 put 25,000 children to bed and raised the weekly sickness rate to 23 per cent, nearby Germantown schools and two other public schools using germicidal lamps had a weekly measles rate not exceeding 4 per cent. Chicken-pox, pneumonia, influenza, and the common cold are some of the diseases caused by airborne germs said to be killed on exposure to the powerful ultraviolet germicidal radiation released from the Protect-O-Ray unit.

Interviewing Jesus Christ

"The editor-in-chief of an influential daily newspaper waiting in your office, seeking your help to interview Jesus Christ!" John Reeder Reeves tells you, in story form, about what your personal reaction would be to such an assignment, in *The Christian Advocate*, July 10. Every minister who reads it will have renewed appreciation of the problems of laymen; he will have renewed appreciation of the need for making Jesus Christ real to those who come seeking.



THE PULPIT

THE VICTORY OF MR. GOODMAN

JOHN W. McKELVEY

Text: Psa. 37:23.

I. The Race Is Not to the Swift.

THERE is so much tragedy, uncertainty, and inequality in the world today that it is hard to take the Scripture seriously: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." And yet when we consider the manifold evidence of God's loving providence ruling and overruling our little destinies, we are compelled to patience in judgment and made acquainted once again with the inscrutable fact that "the Lord upholdeth the righteous; the Lord knoweth the days of the upright: and their inheritance shall be forever."

Many of us have become so hardened by frustration and failure that we don't give the snap of our fingers for this palaver about divine providence, and even less for man's place in the sun. We quite agree with the wife's retort to her husband when he said, "As I contemplate the wonders of nature, I realize how insignificant is man." She tartly replied, "Any woman knows that without contemplating." And yet, despite life's bitter moments when we lose our moral and spiritual perspective, there is something in us that makes us kith and kin with Webb Miller, that famous war correspondent who was crushed to death by a moving train in the midst of a London blackout, and who left the world a stirring autobiography, *I Found No Peace*. In quest of the answer to life's haunting dilemma Webb Miller left the mid-west plains to travel five continents, seeking for peace in a world of strife. "Why," you ask, "did he not quit after such endless search?" Because, like you and me, he kept hoping against hope that he would find the answer. All the time in his pocket he carried a little book, Thoreau's *Walden*, the simple narrative of Henry David

Thoreau who found peace a century ago in a New England countryside by Walden Pond. In spite of ourselves we, all of us, reserve at least a small corner in our inner being where we continue to believe that caustic old Preacher of Old Testament times, when he said: "I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

I wonder if the people on the first six cars of the derailed flyer realized that their escape had nothing whatever to do with their righteousness or wickedness; and I trust you realize that God was with those in the wreck as much as those who escaped. When, for example, that young woman entrapped helplessly in the wreckage said with a smile, "I'm Irish, I can take it," she was revealing something more than her Irish—the comforting power of the Everlasting Arms upholding her in disaster.

Recently I was called into a home where a little baby had come. The little fellow didn't have a fighting chance, it seemed, but he kept on fighting, determined and propelled by the God-given will-to-live, to make the best of it. After a while he was brought home. One Sunday after church his parents brought him to the altar and I baptized him. And then, a week later he suddenly grew worse. They took him back to the hospital and there he died, just thirteen weeks old. Why did God deal thus with the child? And with the young child's parents? I asked myself these questions as I stood by the little casket that day we laid its earthly house in the dust. The poet Tennyson once asked a similar question as he stood by a flower growing in the crevice of a wall:

*Flower in the crannied wall,
I pluck you out of the cranny
I hold you here, root and all,*

Lansdowne, Pa.

*In my hand, little flower—
But if I could understand
What you are, root and all, and all in all
I should know what God and man is.*

But it is not always given to us to understand the why's and wherefore's. Living as we do in this world of human actions and reactions, in a world of laws which we too frequently disregard both contemptuously and unwittingly, in a world of sin, disease, and death, we cannot explain our defeats and disappointments, our tribulations and hardships, or even our successes and blessings. In absolute faith we are given back to the cry of the Psalmist: "The steps of Mr. Goodman are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand."

II. A Man's Life Consisteth Not in the Abundance of Things.

Yet we imply, as every social strategist does, that "a man's life does consist in the abundance of things which we possess;" and the good man is certainly entitled by all the justice of the gods to a full share. But even though there is such a thing as divine justice, it is a false reasoning to assume even that the reward of Mr. Goodman is something he can see and touch. Mussolini and his bloody accomplices carried this reason *ad absurdum*. He reasoned, "By the abundance of possessions I intend to prove myself righteous." How he must berate himself in this hour when his possessions are confiscated and destroyed and his soul is exposed as completely vile and bankrupt.

It was Jesus who insisted that Mr. Goodman would not find his reward in the abundance of things which he possessed, but rather in the way he handled what he possessed and stood up to life when perchance he possessed nothing.

Last summer I visited an uncle's farm. I took the children to the barn to see the animals; there were no horses any more, only a couple of calves, a few cows, several pigs, and a flock of chickens. While the children jumped in the hay mow I lay down on some bags of recently threshed grain and began to ask myself, "Now what does he have to show for all the years he's put on this farm? The old mill, once a source of income, is gone. The mill race is clogged up and dry. The once big and span barn is dismal with cobwebs and well nigh deserted of livestock. Look at those mows, half empty. Save for the occasional flapping of pigeons along the ridge-pole of the decrepit roof and the infrequent

bowling of the calves in the stables underneath, the place is smitten with the stillness of death." Then I thought of my uncle, under the blows of illness, little more than a walking corpse, and my aunt, a little woman who with tireless plodding kept body and soul, such as it was, together in that homestead, and my cousin recuperating after a long siege of rheumatic fever in the room upstairs, and I racked my brain repeating over and over: "What, what have they got to show for the toil, labor, and sorrow of these many years?" Then I remembered how men came through that valley trying to talk those farmers into shady compromise with the black markets, and when they came to this farm, my uncle and aunt, though in need of money, replied with a slow drawl, "I guess we're not interested." Like a flash I saw the answer to all my driving questions. No, they did not have much to show when it came to things, but as Jesus put it, "What profit is it for a man to gain the whole world and forfeit his soul? What could a man offer as an equivalent for his soul?"

Try as we will, we can't escape the predicament of Mr. Goodman, and somehow, sometime we must come to terms with this business of living, in if in trial and calamity, in prosperity and success we would possess "our soul." Dr. Mecklenburg in *Truths Men Live By* says: "You know the chief business of life must be living. To make a success of living is the end of existence, is it not?" But he goes on, "I asked a man once what he was living for. He said, 'For the day when I can retire on a pension.' A nervous, fretful wife said, 'I only hope my nerves hold out until Peter retires and my children are married off.' A woman said, 'I am just existing until I can get my divorce and marry John.' How little many of us realize what the way of the righteous means! How little we have learned to live!

Did you by any chance hear that radio play, *Taxi, Mister?* Its pith and power lay in the experience of the old man facing the uncertain prospect of a major operation with the determination to "dip in where you are," as the haunting lines of a poet phrased it. No more crowding for position, no more striving for possessions, no more thinking of self first, but henceforth "dipping in" with kindness, sacrifice, service, truth, honor, and love. For, in a peculiar way that old man had discovered Mr. Goodman's imperishable reward and realized with contagious faith that "the steps of Mr. Goodman are ordered by the Lord; and He delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand."

III. Finally, Whatsoever Things Are True.

"But, wait a moment," you say, "how can you expect Mr. Goodman to delight in His way, if it leads to failure and tragedy?" In a word, you want to know the secret of Mr. Goodman's victory. This is a fair question.

Some years ago there was an operatic star, Marion Talley, who rose rapidly to fame. She had "it" in looks; she possessed quality, range, and technical perfection in voice, but she was not, with it all, a truly great singer. One critic put his finger deftly on the lack, when he said, "She hasn't suffered, hence her voice lacks soul." I read recently that science claims singing warms the blood, to which, when I spoke of it, one man replied, "That must be right. I've heard singing that has made my blood boil." This critic, however, was saying there would be less suffering in the audience if there was more of it in the singer, that the secret of victorious song lies in the burden in the soul.

Ever since the war began and we added stars to our flag, one by one, it was inevitable that we would have to face this problem of Mr. Goodman on our own front door. What did we say to the bereaved father and mother, to the widowed bride? Did we urge them to curse God and man, then turn on the gas, like that man did who lost his wife and child in the wreck last summer? To counsel this is to forget that God is love, not Mars, and to overlook that even our enemies raise with similar agony tear-stained eyes from the still forms and desolated homes, and cry, "Why? Why?"

There must be another answer, my friends, if we are to possess sanity and gain victory. Thanks be to God, there is. It is the answer embedded in the twenty-third Psalm: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." This means that there is none so beautiful as the woman who has endured the pain of motherhood; none so compassionate as the one whose heart has been broken; none so strong as he who fails to rise again.

Thornton Wilder has a three-minute play based upon the gospel story of the pool of Bethesda, where the first to step into the water, after it had been troubled by an angel, was healed. A physician with a wound he himself could not heal, stands by the pool, patiently waiting for the troubling of the waters. As he waits, an angel comes and tells him not to step in. "Draw back, physician, healing is not for you. Without your wound, where would your power be? It is your suffering that

makes your low voice tremble into the hearts of men. . . . In Love's service, only the wounded soldiers can serve." Deeply disappointed, the physician starts home. As he goes, the man who had stepped into the water in his place and been healed comes running to him, pleading: "Come with me first, for an hour only, to my home. My son is lost in dark thoughts. I do not understand him, and only you have ever lifted his mood. Only an hour—my daughter, since her child died, sits in the shadow. She will not listen to me." His eyes are wet with importunate tears.

Dr. Joseph Fort Newton commented upon this dynamic episode by saying: "Anyone who has had a great sorrow or a deep hurt—especially the awful stabs of love and death—can testify that only those who have walked the same dark, lonely way can speak to their condition." Herein lies the victory of Mr. Goodman, though bowed and bloody by the untoward vicissitudes of life's day, he would not sink in the dust, but rise to lend succor to another in peril.

A poet said:

*If a wren can cling
To a spray a-swing
In a mad May wind
And sing and sing
As if she'd burst for joy;
Why cannot I contented lie
In His quiet arms,
Beneath His sky,
Unmoved by earth's annoy?*

It makes no difference whether fortune smiles or frowns upon you, whether the day dawns bright or dark, you will never understand Mr. Goodman's victory until you have learned what Hugo Steinmetz learned: "The shrewd man learns how to make money, but the wise man learns how to live." And nothing so tests a man as the way he stands up to life when disaster comes and dreams fail to come true.

Dr. Charles S. Horne in *The Romance of Preaching* tells of the famous king who appointed a man to say ever to him, "Philip, thou art mortal," lest an unworthy pride should be his undoing. But this Scripture is an unceasing whisper in every ear that heareth: "Friend, thou art immortal; live as one of the immortals; whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report, these things consider and do." For in all this earth nothing is truer than that "the steps of Mr. Goodman are ordered by the Lord: and he delighteth in His way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand."

INTERVIEW AT THE WELL

DUIS J. KOVAR

Text: *John 4:1-26.*

JESUS' interview with the woman of Samaria at Jacob's well is one of the simplest and most commonplace experiences recorded in the Bible; yet it is one of the most profound and revealing passages in the life and teaching of our Lord. In this interview we see one of the most prevalent of all spiritual problems; the best definition that we have of God; the nature of true worship; and Jesus' answer to the most important question of the ages.

Jesus, being weary with His journey in the heat of the day, sat down by Jacob's well to rest while His disciples went to Sychar to buy food. "There came a woman of Samaria to draw water" from the well and "Jesus said to her, 'Give me a drink'." This request marks the beginning of a clash of wills: a clash of the human and the divine; the clash between a Jew and a Samaritan; an encounter between a man and a woman. By asking for a drink of water Jesus broke the codes of society, education, ethics, custom, politics, religion, and human relations.

I. "Give Me a drink."

The interview began with a request, for Jesus was always asking and receiving favors. In this respect He was the most unique character in all history. He literally borrowed His way through life. He borrowed an earthly mother and an earthly father. He borrowed a home. He borrowed His living. He apparently made no attempt to make a living all through His ministry. He took food and lodging with His friends. He asked men to leave their business to follow Him, and they did without a salary. He asked a rich man to give His wealth to the poor. He asked His followers to bear the Cross. He borrowed a cross upon which He was crucified. He borrowed a tomb in which to be buried. To the very end Jesus continued to make demands upon His disciples, and He imposed those demands upon His followers to the end of time. "If any man would come after Me, let him deny himself and take up his cross and follow Me."

So today His church continues the same practice. It makes demands upon our time,

Central Presbyterian Church
St. Paul, Minnesota

our talents, our prayers, and our pocketbook. The church has to be supported; church properties have to be maintained; missions have to be promoted; boards must be supplied with officers; volunteers have to be recruited and trained for Sunday School; singers must be found for the choir; programs must be prepared and leaders must assume great responsibilities if the church is to move on. Yet most of us are prone to be like the Samaritan woman, "How is it that you a Jew ask a drink of me?" Why do you ask me? Will the church never quit asking? Why does the church lay these responsibilities upon my shoulders?

The answer which Jesus gave to the Samaritan woman is a revelation. "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." Little do most of us realize what a blessing it is to be invited to do something for God. Here was a woman who missed a chance to give a cup of cold water to the living Christ. What man or woman would knowingly miss such an opportunity? Yet so many of us miss the Lord every day because He comes disguised in simple duties and common personalities. Fortunate is he who is asked to do something for God. It is a privilege and an opportunity to be asked to do something for the Lord. Only those who do something for God will hear these words: "Well done, good and faithful servant, enter into the joy of your Master." Be well assured that God cannot bless us unless we do something through which He can bless us. When we do something for God, we become co-workers with God. God put the church here for that very purpose: to ask favors of people, to ask them to do things for God, to create opportunities through which God can bless His people. O woman of Samaria, if you had but known Christ, you would never have hesitated before such an opportunity; O people of this modern world, if you but knew Christ, you would never miss an opportunity to serve the Lord. Do you want to do something for Christ? Do you want to fit yourself into the plan and purpose of the Lord? Do you want to become a partner and co-worker with God? Then listen to Christ, "Give me a drink." Do something for God!

II. "Give me this water."

The Samaritan woman soon realized that Jesus had something which she needed and wanted so she said, "Give me this water." To this request Jesus made a startling reply, "Go call your husband." The woman replied, "I have no husband." "You are right," Jesus

said, "for you have had five husbands, and he whom you now have is not your husband." And then with a shrewd application of psychology the woman immediately changed the subject for she was definitely on the spot. Behold her strategy: "Sir, I perceive that you are a prophet. Our fathers worshipped on this mountain; and you say that in Jerusalem is the place where men ought to worship." The subtle inference was, since you are a prophet, tell me where the true place of worship is. Out of this encounter Jesus gave us the finest definition of God: "God is a spirit;" and He also revealed the nature of true worship: "And those who worship Him must worship in spirit and truth." Worship is not a matter of place of time—it is a matter of spirit and of truth.

Why did Jesus bring into this situation the woman's sin of adultery? Is it to shame, to tantalize, or to confuse her? No! He has a higher purpose! Jesus wants her to realize that the "living water" cannot come into her life until she does something with her sin of adultery. O woman of Samaria! God cannot come into your life as long as adultery or any other sin blocks the door of your soul. God cannot live in a soul that is filled with sin. Herein is revealed one of the most prevalent spiritual problems in the world. It is not hard to get people to recognize their need of God. They are willing to say with the Samaritan woman, "Sir, give me this water." They feel the need of God and they desire His benefits, but the vast majority of such people are so entangled and contaminated with sin that God cannot come into their lives in their present condition. Many are called but only a few are prepared to receive the spirit of Christ, because their lives are dominated with sin. It is one thing to feel the need of God and quite another to have Him in our hearts. Sin separates men from God!

A few days before we moved to this fair city, a woman of my former parish said to me, "Now, Mr. Kovar, when you go to St. Paul, don't start trying to change people. You will save yourself much trouble. People do not want to change." It was sound advice in strategy and diplomacy. But what of the Gospel? Jesus said, "You must be born anew." How can we put off "the old man" of sin and put on "the new man," the image of Christ, without a change? On the day of Pentecost the people asked Peter, "What shall we do?"—What change shall we make to become true followers of Jesus Christ? To be sure, people do not desire to change from their wicked ways. Sin intoxicates with self-

satisfaction—but for this reason, so many, even church people, are so far from the Kingdom, so many are so unlike the Christ. "New wine must be put into new wine-skins."

Many today are anxious to have the church speak with more authority and boldness. By common consent we agree that nations and individuals need God and His Gospel desperately. Some are praying for a revival of religion. Scientists, militarists, politicians—men of every rank and file—are pointing to religion as our only hope for the future. What then is holding back this needed relationship with God? Why doesn't the church take advantage of the apparent opportunity? Why does God refuse the cry of our world, "Give me this water"? We are like the woman of Samaria—we are asking for the "living water" and we have not confessed our sin, we have not prepared our hearts. We want God, but we don't want to give Him first place in our life. We want the benefits of God, but we are not willing to prepare our souls for His coming into our life. We do not want to obey His commandments! Listen to the words of Jesus: "Blessed are the pure in heart, for they shall see God." This is the condition! The pure in heart, not the wicked, not the godless, the pure in heart shall see God.

But why do we criticize the woman of Samaria? Have we not all played the harlot and the prodigal with God? Are you as loyal to God as you ought to be? The cries of men and nations go up: we need, we want God! But the "living water" cannot flow into hearts that are dominated with and devoted to sin! When we confess our materialism and secularism, our greed and selfishness, our procrastination and indifference, our pride and self-righteousness, our egotism and self-satisfaction, our malice and hate, when we are ready to repent of these and many other expressions of sin, when we come to God in repentance of our sins and turn to God by faith in Jesus Christ, then we can receive "the living water" freely. In the meantime we will stand on the outside of the kingdom. The eyes of God have not been dimmed, He still sees the needs of men very clearly; the ears of God are not heavy, He still hears and understands the cries and prayers of men; the heart of God is still filled with love, and the Shepherd wants to care for His sheep; the hand of God has not been shortened, He can still reach just as far to bless His people as ever. But, O woman of Samaria, your iniquity, your adultery, your sin, is the thing that separates you from God.

It is not enough to ask for the water of life or to desire the benefits of God. It is not

ough to ask that the Gospel be preached in old-fashioned way or the new-fashioned way. We must prepare our hearts and minds for the reception of the Spirit of life. Like the prodigal Son, we must return to the Father's house before we can receive the Father's care. A woman of Samaria, "Go call your husband." This is the factor, this is the sin that separates us from God! And there is one function of the church. It should reveal the sins of our times even as Jesus did and bring us back to the Father and God. And let me ask you, is there anything which separates you from God? Is it well with thy soul? "God is a spirit; and they that worship Him must worship Him in spirit and in truth." "I am the Way and the Truth and the Life; no one comes to the Father, but by Me." "I Who speak to you are He."



LOCATING OURSELVES

CHAP. RICHARD BRAUNSTEIN

Text: Genesis 3:9.

IN THE twilight of history Adam was challenged by God to locate himself. "Adam, where art thou?" The question has confronted mankind ever since. It is hurled at us every day. We face it at every bend of the road. To escape it is impossible. It is one of the most insistent and stubborn factors in the life of every person.

Let us break this question down. First: *Where are we in our own little world?* The real you, the real me, are really unknown to anybody except ourselves. Nobody knows us better than we ourselves—and God. "As a man thinketh in his heart so is he." Not how he looks or speaks or boasts or claims but as he thinks and does. Not what he is when the crowds play and the crowds cheer but what he is when the drums are mute and the crowd is dispersed. Not what he is as he walks down a main street in the sunlight but what he is when the night has come and the shades are down and he alone. "Character is what we see in the dark." Our hopes, dreams, plans, motivations and objectives. Our hopes and desires. Where are we in this little private world?

Secondly: *Where are we in the world's world?* The day of the isolationist is gone. Gone forever. There is no room for the hermit or

recluse. While we dwell in a world of personal affairs, contingent upon our making a living and attending to some business or profession, we are nevertheless forced to make contacts and establish relationships. "No man liveth unto himself, no man dieth unto himself." The "shot that was heard around the world" is more than a figure of speech. It is something literal, factual, realistic. This was realized when the United Nations Conference was dreamed up and made operative. Nations, communities, groups cannot, dare not, attempt to thrive without the ideal, at least the IDEA of mutual dependencies.

One hundred years ago John Donne expressed our thought with the following lines:

No man is an island entire of himself,
Every man is a piece of a continent,
A part of the main.
If a clod be washed away by the sea,
Europé is the less.
As well as if a promontory were,
As well as if a manor of my friends
Or if thine own were.
Every man diminishes me.
Because I am involved in mankind
And, therefore, never send to know
For whom the bell tolls,
It tolls for thee.

What he said in poetry, we are trying to say in prose; "What helps me helps others; what hurts me, hurts others."

Horizons are shrinking. Continents draw nearer together. Oceans are narrowing. How prophetic the phrase of Wendell Willkie, "One World." Just now we are praying and laboring for peace. "Peace on earth among men of good will." A peace not for America only but for all mankind—instead of a peace for one kind of man. "The strength of the wolf is the pack; the strength of the pack is the wolf." Whatever we might think of the *Three Musketeers*, they at least gave us a motto, a slogan, a battle-cry, namely, "All for each; each for all."

There is no reason why we cannot be conversant, or at least cognizant, of the great efforts and gestures made for a better and finer world. Great movements are afoot for the shaping of minds and hearts toward a better understanding among nations. The world cannot be the same from this time on. No person can be the same from this hour on. This is not saying the world will be worse. It is saying the world will be better. Our publishers are not only giving us new maps of the world but maps of a new world. New boundaries, ideologies, stratagisms,—designs for living that shall touch the remotest man, woman and child.

There is a beautiful conspiracy on in our behalf. Somewhere, somebody, entire groups,

are determined that we know what is going on. Press associations with correspondents and cameras are on every cross-road. Radio transmission is revolutionary. This, when we once marveled over the Atlantic cable and the Bell telephone.

An interesting sidelight on all this is the multiplicity of Digests now being published. New pocket magazines spring up over night. Even as this is written another is aborning. Summaries and analysis of this and that. Condensations of best sellers. Hardly a profession or business without such a "digest" from sermons to what have you in the shape of politics and education, psychology and science, medicine and psychiatry. "Of the making of many books (digests) there is no end." "A drop of ink can make a nation think." Somebody said, viewing the bulk of the publishing trade, "Paper never yet refused ink." Nevertheless the printing press advances civilization.

Thirdly: *Where are we in the religious world?* This question and the nature of our answer is paramount. It is a must. Perhaps it will bring an easy answer to all questions, solve all problems, clarifying our thinking. "The fear of the Lord is the beginning of wisdom." This does not of necessity mean with what denomination we are affiliated. Denominations have their place in the religious sun but no souls are saved by labels. But it is better to be on the roll of some great denomination with its tradition and background than resolve to be a free lance.

At least one can be spared from the onslaughts of the off-brand sects and their unorthodox and abnormal interpretations and demands. These will-o'-the-wisp and fly-by-night groups defeat the cause of Christ in the name of Christ. They ignore the conventions, often leap the bounds of decency, recognize no authority and some have been known to refuse to honor the flag that gives them the freedom of assembly and worship which they abuse.

While every person has the right to worship God as his or her conscience dictates, there remains the fact that a conscience must be trained and disciplined. Unless education and religion go hand in hand, neither will get very far anywhere. Preaching at its best is not ranting but teaching. It is not vituperation but guidance. Nobody can be driven into the kingdom of Heaven. True religion, as fostered by the accepted and orthodox denominations, those which have stood the test of time, spell brotherhood, understanding, persuasion, leadership.

Let us find ourselves in the atmosphere of the world's best thought. Its great music,

great sculpture, great literature. Let us locate ourselves in the realm where one is "In confidence with great minds." Where spiritual values persist. Unless we find ourselves in the protective shadow of the hospital and library, the school and college, we have not found but lost ourselves, and life is meaningless, purposeless.

Whatever civilization there is—and there is plenty if we look in the right direction—it is a healing medicinal stream which flows from the hills of Galilee.

Robert Louis Stevenson likens a person who has found himself or herself to a huge ocean liner. The moorings have been loosened, the anchor has been lifted, the craft gracefully, majestically, beautifully, swings out on the tide, headed for the deep water because there is a Master on the bridge. Such a person has found God.



THE UNSEEN IS THE REAL

RICHARD L. JAMES

Text: 1 Cor. 13:12. Now we see through a glass darkly.

SURELY, there are forces around us, the existence of which we readily admit, though we have never seen them with the eye nor heard them with the ear. We have not seen the wind. We have seen the effect it has upon trees, houses and ships. We have never seen light. What we do see is the reflection of light against the minute particles of matter in the atmosphere. We are told by those who go into the stratosphere, that all seems dark, even though they are in the direct presence of the sun's rays. The human eye is not able to perceive direct sunlight. We have never seen a radio wave. Bouncing against us and going through us all the time are hundreds of these waves. Yet we are not conscious of their presence. If there were no radios to transform them into sound, we would never know they were here at all.

We have never seen a line of magnetic force. And yet running through the earth, these furnish power to run our electric motors; to guide our ships and aeroplanes over unknown seas and skies. Man has never yet been able to see a magnetic line, but place iron-filings on a

Battery Park Christian Church
Richmond, Virginia

sheet of paper and draw a magnet close by all the filings arrange themselves sufficiently to prove to the scientist that they do exist.

And this is only the beginning. One could enumerate hundreds of phenomena which are known to exist although never seen to the eye, heard by the ear, or touched with the hand. This is the great marvel of our universe. The material world of the unknown lies all around us. We are in the midst of powers whose source we have in no wise tapped and forces which we are only beginning to learn how to use. Truly, we can say with Paul, with even greater significance than he ever dreamed of: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

The things which we perceive with the eyes, touch, and hands are the material and transient things. They may embody certain eternal elements which do not pass away, but the things themselves do pass away.

In the process of destructive distillation wood is consumed into the by-products of the process. But to our amazement the most eternal and lasting thing in this process is made up of those elements which the tree obtained from the surrounding atmosphere and not from the more material and solid-looking wood. Carbon—the indestructible, comes from the unseen air.

In the development of Christ-like character there are likewise unseen forces that are as real in their existence as is the carbon which the tree takes unseen from the atmosphere. A great hero fights for a cause in which he believes. We admire his courage. But where, may I ask, does courage come from? A man becomes known for his honesty and integrity. But where, again, does honesty come from?

So, we may extend the list of qualities of character to include practically all traits of character. And in practically all of them we could ultimately find that they come from the unseen forces which the "eye hath not seen or heard."

What we are at present able to perceive is only a part of what shall be in the future. Indeed, there are powers even in our midst which we have not fully understood. In "The Apes of Wrath," the travellers, squatting around a fire, sharing what little they had, remarked that there is more power in "We" than in "I." John Steinbeck, the author, puts it in this way:

"One man, one family driven from the land; a rusty car creaking along the highway to the west. I lost my land . . . I am alone and

bewildered. And in the night one family camps in a ditch and another family pulls in and the tents come out. The two men squat on their hams and the women and children listen. 'I lost my land,' is changed . . . 'We lost our land.' . . . 'I have little food' plus 'I have none.' If from this problem the sum is 'We have little food,' the thing is on its way, the movement has direction . . . for two men are not as lonely and perplexed as one."

There are social insights which as yet we are only beginning to understand. But someday, I pray that we may not only understand them but reap the fruits which they bring when they are applied to human relations.

Consider the meaning of the term, "brother." Church members use it very significantly. This is a declaration of the brotherhood of men proclaimed by the church. But what would happen in our world if this idea were adopted and carried to its logical conclusion? What a change it would make in the actions of all peoples!

Or consider again, what happens when we use the term "church." Once thought of as a governmental body to dictate the thoughts of its members, or again, as just a dissenting group of free individuals, what happens to our thinking when such terms as "the church is the body of Christ," the church is "the household of faith," are used to describe the relationship of the believer to his Christ and God. Here there is also room for tremendous advancement.

Perhaps that is what makes life so thrilling after all, this fact of being able to discover the meaning of the unseen real things which are at hand closer than breathing. St. Paul in the 13th chapter of I Corinthians says, "Now we see through a glass darkly, but then face to face. Now we know in part, but then we shall know even as we are known."

These unseen realities form the principal reason that religion is always hard pressed to prove its claims in a rational argument. When one asks, "How can you prove the existence of the soul?" "How do you know that these spiritual forces exist?" "Show me this power of which you speak," a Christian is always at a loss to produce the requested evidence, because of the impossibility of reducing these forces to material substance which can be seen by the eye and heard by the ear. It is only another way of saying with Christina Rossetti:

"Who has seen the wind?

Neither you nor I;

But when the trees bow down their heads,

The wind is passing by."

The only way, then that one can answer the question, "How do you know that these forces

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FOR BEST SERMONS

A nationwide preaching program and sermon contest is scheduled by Spiritual Mobilization, Inc., to be held on Columbus Day, October 12. It is planned that 25,000 pastors will preach that Sunday morning on "Perils to Freedom" and manuscripts submitted prior to that date may qualify for prizes totaling \$5,000.

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exist?" is to show the results of their operation. When one asks about the wind, he is pointed to the bending of the trees, the rippling of the waters, and the driving sails of ships. All of which reminds us of the Master's test: "By their fruits ye shall know them."

If you would prove the existence of the love of God in the hearts of men, watch their actions! If a man can suffer long and be kind; if he can see his friends have the things he would like to have and not be envious; if he can walk "with kings and not lose the common touch;" if he can stand advancement and not be puffed up or conceited; if he is modest, if he can control his temper in the midst of provoking circumstances; if he can deal with all men and think no evil concerning them and rejoice only with what is the truth; if these are in a man's life, there is plenty of fruitage to prove the presence of the love of God! And the opposite is likewise true. If a man's life is barren of these fruits, there is

little love of God no matter how he may pride himself in church work or loyalty to the Bible or in any phase of the theoretical aspect of Christianity.

In a little book entitled *How To Make Good Pictures* I found this paragraph some time ago.

"An exposed and an unexposed film do not differ so far as the eye can judge. It is necessary, therefore, to 'develop' the exposed film to reveal the latent or invisible image caused by the action of light."

The unseen image is there, even though not visible. It takes the chemical action of the "developer" to bring that image to visibility. The love of God is the developer of the unseen powers that are within our lives. What a developing solution does to an exposed film so the love of God does to our lives! It brings to light and fruitage the unseen powers and images of our souls. These unseen powers are real and abiding, "for the things which are seen are temporal; but the things which are not seen are eternal."

ILLUSTRATIONS

The Land Where Hate Should Die

This is the land where hate should die—

No feuds of faith, no spleen of race,

No darkly brooding fear should try

Beneath our flag to find a place.

Lo! every people here has sent

Its sons to answer freedom's call;

Their lifeblood is the strong cement

That builds and binds the nation's wall.

This is the land where hate should die—

Tho dear to me my faith and shrine,

I serve my country well when I

Respect beliefs that are not mine.

He little loves his land who'd cast

Upon his neighbor's word a doubt,

Or cite the wrongs of ages past

From present right to bar him out.

This is the land where hate should die—

This is the land where strife should cease,

Where foul, suspicious fear should fly

Before our flag of light and peace.

Then let us purge from poisoned thought

That service to the state we give,

And so be worthy as we ought

Of this great land in which we live!

—DENIS A. MCCARTHY

motherhood

51:7. "Hearken unto me, ye that know righteousness, the people in whose heart is my law."

In spite of all the pace and social changes of our time, the quiet appeal of patient, intelligent, sympathetic devotion has still the same power it ever has had, but it must be backed by character, and evidenced by wise firmness on the one hand and self-sacrifice on the other. Given these qualities, the mother's words which seem so soon forgotten, will be remembered in years to come. The mother who lives with prayer, self-discipline, and wise

affection to make her living-room the Home of Great Memories, will not fail in her reward. Such a mother is a creative personality; it is still true that the hand that rocks the cradle rules the world.—C. Irving Benson, Melbourne, Australia.

Personal Influence

Isa. 28:10. "Precept must be upon precept; line upon line, here a little, and there a little."

In the intimate biography of Arthur Mee, British journalist, his life-long friend, Sir John Hammerton, says of his early parental influence,



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that his father was a working engineer and a militant conformist, who would have gone proudly to the stake for his convictions; that it was not at the Stapleford school that the twig of his mind was bent, but rather by his friendship with a fine old Methodist, Henry Mellows, the local baker, who had the happy thought of getting the schoolboy to come each night to his bakery. While the baker kneaded the flour and fired his loaves and cakes, Arthur could read aloud to him. . . . Those bakery nights were important in the training of young Arthur Mee, and so was the Sunday School where his endless interest in the Bible was fostered by his father, almost as soon as he had learned to read.

Christian Civilization at Stake

Isa. 26:7-9. "The way of the just is uprightness . . ."

Isa. 24:17-23. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth."

Anti-Christian forces are so strong in Europe today that the Christian tradition "no longer dominates the European scene."

In these solemn words Dr. J. Hutchinson Cockburn, a former moderator of the Church of Scotland and at the moment the director of reconstruction and interchurch aid of the World Council of Churches, described the status of religion on the continent on the occasion of his recent visit to the United States.

Going on to explain his statement, the famous churchman said: "If Christ is to be enthroned over the lives of men in Europe, it will only be by the reviving of the church by the grace of God and the work of the Holy Spirit. Of this revival the churches are the chosen instruments. It is Christian civilization that is at stake, not merely in Europe but also in Britain and in the United States."

Let there be no mistake about the matter. The forces of secularism have never been so well organized nor so completely armed since time began as at this moment. The numbers of those who refuse to accept the spiritual interpretation of the universe are of far less importance than the posts of power they occupy.—*Roy L. Smith, Editor, Christian Advocate (July 10, 1947).*

How Far Would You Go?

Luke 21:6-19. "But before all these, they shall lay their hands on you, and persecute you, . . . and ye shall be hated of all men for my name's sake."

One way to make Christ real today is to reconstruct in our minds the path of his suffering and service—the steps he took that required so much—and finally demanded his all. How far would you go with Him today, if the road to Calvary were to be taken again? Would you forsake the friends who misunderstood? Would you bear the ridicule of a blinded world? Would you take the spiritual and physical suffering and the loneliness? Would you go to a cross for truth, for love—to reveal to men how far God's love will go and how cruel and blind are hatred and sin? Perhaps few of us really would—but we can thus see how far He went to reveal to us God's love, to teach us the destructive and insane power of hatred and sin. By realizing this, perhaps we can at least follow him a little more closely.

—Charles A. Wells, in
The Watchman-Examiner.

Firemen Without Fire Trucks

Matt. 25:1-13. "Watch therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."

At Angels Camp, California, the whole volunteer fire department, 20 men strong, rushed out to Charles Kendall's blazing house trailer today, but the trailer was a total loss. The firemen neglected to take the fire trucks. (*Associated Press, June 16, 1947.*)

Fire Chief James Twisselman explained that the trucks were moved to an auxiliary building last week. As the volunteer firemen looked into the garage, formerly used as a firehouse, and found it empty, they *assumed* earlier comers had taken the vehicles.

Believing Is Seeing, Spiritually

Acts 15: 9-11. "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

A famous minister who preached with great power a generation ago used to say that in the world seeing is believing, but that in the things of the spirit *believing is seeing*. It was his paradoxical way of saying that the first thing in religion is faith; that we never understand a spiritual truth until we believe it. One of the reasons why religion is not so powerful a factor in the life of the world today as it once was is because people have busied themselves too much trying to explain it, and in explaining it they have explained away some of its most vital truths.—*Earl L. Douglass,*

BOOKS

PASTOR AND THE CHILDREN.

Mildred and Frank Eakin. Macmillan. 182 pp. \$2.00.

Mrs. Eakin is the director of a demonstration school of religious education at Madison, N. J. The basic material of this book seems to have been worked out there. Its burden is that pastors should assume the responsibility for the church school instead of leaving the direction to untrained leaders.

Certainly our religious education can stand considerable improvement. All who are acquainted with the work know that. It is the authors' contention that the pastor, by training and calling, is the logical person to direct parish education. But some pastors are not equipped for such leadership. Nevertheless, the authors think this can be remedied.

It is also true that children are often neglected in churches, and that some pastors fear to talk to children. Improvement could be had along both these lines.

This is one of the few books on the subject addressed to pastors. It is sympathetic, understanding and filled with help. A study of it should produce much profit in an important field too much neglected.—W. R. Stewart.

LIVINGSTONE'S LAST JOURNEY

Reginald Coupland. Macmillan. 271 pp. \$3.50.

For Reginald Coupland, Beit Professor of Colonial History in the University of Oxford, uses an abundance of new material to present an absorbing and thrilling account of the last journey of the great African Missionary and Explorer. The volume is well-documented and crammed with facts; but the style is clear and the author tells a good story that never fails to keep the reader fascinated. The life of Livingstone makes a valuable contribution to the religious and secular history of the nineteenth century and this book tells the most significant portion of that life better than has been possible for it to be presented before. Henry Stanley does not fare so well in the biography as in earlier lives of Livingstone; but he is a great man, and the British author's conception of Nineteenth Century journalism in the United States toned down the excellencies of Stanley overmuch. But the book adds much to our knowledge of Livingstone's final journey. The maps are adequate and most helpful.—Charles Haddon Nabers.

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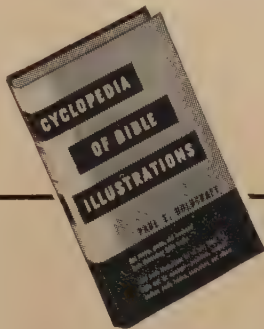
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E. R. Hardy, Jr. Morehouse-Gorham Co. 72 pp. \$1.00.

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WORSHIP GOD.

By Orlene McIlwain. Knox Press. \$1.50.

Most books on worship are vague. This is not always the fault of the writer, because worship is one of those indefinable things. This book, however, is not vague and is full of practical suggestion for leaders of children's and young people's worship. All of the suggestions make sense, and any teacher will be helped greatly by reading this book as will any parent.

There is a discriminating selection of source material. This material comes from the Bible and from contemporary writers. Nearly all of it is useful. One has the sense in reading this book that it has been written by one who has put into practise the suggestions she has made.—*Gerald Kennedy.*

OUR LUTHERAN FAITH

By John B. Gardner. Lutheran Literary Board. 80 pp. 60c.

This pamphlet is subtitled "A Reference Guide for Adult Instruction." It is an interesting manual, based on the author's own adult confirmation class lectures developed across twenty years. It is an exposition of the Catechism, and holds quite literally to the theological tenets of a conservative type of faith.

The pamphlet will be useful for Lutheran pastors and adults preparing for confirmation in certain branches of that communion. Its value for other, more liberal church groups, is definitely limited, although some suggestive ideas as to methodology may be discovered from its perusal.—*Kendig Brubaker Cully.*

THE LORD REIGNETH

By Adam W. Burnet. Scribner's. 134 pp. \$2.00.

This little volume contains the Russell Lectures delivered at Union Theological Seminary, N.Y., in July 1944. The author is minister of St. Cuthbert's in Edinburgh, Scotland. His previous volume, *Pleading With Men*, the Warrack Lectures on preaching in 1935, was exceptionally well received. Between these two dates Dr. Burnet has made a great name for himself as a visiting preacher in America. In these chapters he discusses the Book of Revelation, and applies it to our own day and generation, "A Tract For Bad Times": "so long as men need the assurance (of God's love and victory) so long will the Book of Revelation be read with a deep sense of wonder and gratitude." Of course, as he suggests in the preface, it is not possible "to dispose of the Book of Revelation in five lectures." There is a maximum of condensation. Nevertheless, the pages are filled with exposition and comment, with light and learning, with deep sound knowledge of our world and our life today. He gives, as he desired to give, "a preacher's view of the Book, and (helps) other men to find in it the inspiration for sermons." The minister seeking aid in preaching from the Revelation, and there will be no stronger preaching in our day, may well couple Dr. Burnet's book with the larger work of E. F. Scott, *The Book of Revelation* (1940), and the still smaller book of Charles F. Wishart, *The Book of Day* (1935). In these three he will be greatly helped in understanding con-

ditions of the times, then and now, and the great eternal truths that undergird human life, or destroy it, and greatly strengthened in assurance that God is not dead. These three will keep him preaching for months.—*Wm. Tait Paterson.*

THE ATONING CHRIST

By Richard R. Caemmerer. Kaufman. 126 pp. \$1.50.

TYPES AND SHADOWS OF CHRIST IN THE TABERNACLE

By James F. Spink. Loizeaux Brothers. 174 pp.

These two books will be enjoyed by those who prefer an exposition of fundamentalist doctrines.

The first is a series of sermons on the atonement, by the professor of homiletics and speech at Concordia Theological Seminary, Saint Louis. The sermons are clear and hew straight to the line of this doctrine which the author considers central in Christian theology.

The second book is an effort to find, as the title suggests, types of Christ in the architectural details of the Jewish Tabernacle. Its basic thesis must be rejected unless one believes in a certain type of prophecy, and veiled illusion to the Christian faith in the Old Testament.

Whether one agrees or not with the central theses of these two books, it is refreshing to know several points of view!—*Kendig Brubaker Cully.*

INTERPRETATION: A Journal of Bible and Theology

Richmond, Va. Vol. I; No. 1, Jan. 1947. \$2.00 per year.

This is a new venture in the field of religious journalism, and is "Successor to 'The Union Seminary Review'." It is to be published quarterly, and this is the first number. There is a welter of such journals, but this one promises well. Its area is the field of Biblical study as it relates to the preaching and pastoral ministry. H. H. Rowley, Theological College, Manchester, England, writes of "The Revelance of Biblical Interpretation." Edwin Lewis, Drew Seminary, gives an interpretation of "The Humiliated and Exalted Son." "The Hammer and the Anvil" is a character study of Jeremiah by Harris E. Kirk of Baltimore. There is an interpretative sermon by Paul F. Barackman of Brooklyn: "Behold, Your God!" Donald G. Miller (co-editor) writes of Concordances as implements of interpretation. Then there is a large book review section, which is excellent. The journal promises to be scholarly, without being "high-brow," positive without being liver-disturbing, definitely Biblical, and should remove the necessity of waiting for Saturday's headlines before deciding on Sunday's sermons.—*Wm. Tait Paterson.*

THE ARAB WAR EFFORT by the American Christian Palestine Committee. 48 pp.

This brochure is a documented account of the Arab-Nazi collaboration. Everything in it has been published before and is public property. Its purpose is to show that the leaders in the present Arab League are without exception, former pro-Nazis, anti-British, and, in many cases, anti-American. It is obviously designed to strengthen the Zionist claims and program.—*Wm. Tait Paterson.*

INDIGENOUS CHURCH PRINCIPLES in Theory and Practice.

By John Ritchie. Fleming H. Revell. 150 pp. Cloth \$1.50, paper \$1.00.

The author is Secretary Upper Andes Agency of the American Bible Society. There is an introduction by Eric M. North. The inception and growth of the Indigenous Church Movement is traced and its principles

...les set forth, the application of those principles both the missionary on the field and by those in charge missionary administration.

The book will prove valuable to advanced mission study groups, to prospective missionaries and their teachers, and to administrators of foreign missions.—*Frederick W. Burnham.*

THE SUPREME BEATITUDE

Earle V. Pierce. Revell. 208 pp. \$2.00.

Dr. Pierce, in his day, has served five Baptist churches. His book contains seventeen messages on giving, delivered in these churches and before Baptist conventions. In Acts 20:35 he finds the supreme attitude: "It is more blessed to give than to receive." These are not sermons; they are too long. They are features on the Biblical teaching concerning the stewardship of money. He finds Christ presenting only one motive for giving, that of investment of money for spiritual returns: Matthew 6: 19-20. From there he goes on to discuss many phases of his subject. It is written in an easy style, flowing smoothly most of the time. He displays a thorough knowledge of his subject, and interprets it with power. His book presents a vast amount of suggestion to the pastor bothered about his annual Every Member Canvass sermon, or the occasional Building Fund drive.—*Wm. Tait Paterson.*

LIFE FOR THE CONGO

Julia Lake Kellerberger. Revell. \$2.00.

This is the life story of Althea Brown Edmiston, a book worthy to be added to our permanent library of missionary biography. It is indeed a thrilling story, much from little, of great faith, a noble struggle against odds, great character and an abundant fruitage. Lives changed and transformed.

Althea Brown Edmiston was a product of a negro home in the deep south, a graduate of Fiske University, a missionary to Africa. She was a teacher, nurse, lecturer, mother, linguist, making a unique contribution to the story of the winning of the Congo for Christ. She gave over a third of a century of difficult self sacrificing service without a word of self pity or complaint.

The book is well written by one who herself spent years in Africa as the wife of a Missionary. She was Co-Secretary of the American Mission to the Lepers and is the author of two other excellent missionary books. She adds much to the books by tracing Mrs. Edmiston's background through her southern home and her struggle for education. She quotes extensively and effectively from the letters and reports of both Mr. and Mrs. Edmiston.—*C. F. Banning.*

WHAT THE CHRISTIAN CAN CONTRIBUTE TOWARD A BETTER WORLD

John C. Winston Co., Philadelphia. 184 pp. \$2.00.

Designed by a Commission of the Protestant Episcopal Church for group study and discussion no book of comparable size, to my knowledge, presents the basic issues of our day, domestic and world-wide, so challengingly and so well set forth for the purpose indicated. Here such issues as the proper treatment of minorities; Negroes, Japanese-Americans and others; the problems of full-employment; of man and the state; of the UNO; of our relations with Russia; of our treatment of enemy nations; of the moral meaning of the atomic bomb; and of the duty of a Christian in this modern world; are treated incisively each by an authority in his field.

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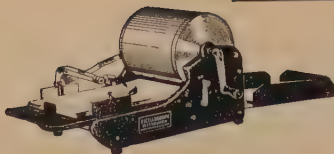
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the Christian his responsibility for action on these inevitable and destiny determining issues.

It seems to me that a minister could render no more valuable service to the young adult group of his Church than to lead them through a study and discussion of the twelve chapters of this book, I have been deeply stirred by them.—*Frederick W. Burnham.*

Your Hope

(From page 356)

declare his witness for the Christ who has given him new spiritual birth. Apart from this sacred context of life he is an orphan and a stranger to the "covenants of promise." (Eph. 2:12.)

And so, "Live and let live," "Think and let think!"—that must be our guiding motto within the one great universal fellowship which takes us all in. Nothing is more needed in these difficult post-war years than the spirit of a gracious catholicity and mutual toleration towards one another as fellow-Americans, whether Protestants, Jews, or Roman Catholics. The party living next door may not belong to my particular Church, but he does belong to my God, and he is still my neighbor. If necessary, I can say with Voltaire, "I do not believe a word you say, but will defend to the death your right to say it!" Or think of Martin Niemoeller reading the Roman Breviary in the German concentration camp in order that captive Roman Catholic priests in the cell below might hear it! "Live and let live! Think and let think!" That sentiment of mutual toleration for one another's convictions and beliefs needs to be thundered throughout the nation just now.

What is more, with the Four Horsemen of Godlessness, hunger, hatred, and the threat of war, riding at large again, we had better discover areas of mutuality within which we can join hands as members of the commonwealth of men, and serve the common good, or else!

Real catholicity of spirit is not a cowardly whittling down or away of one's own distinctive convictions and beliefs! It is never a "sissy" version of one's faith, making concessions with the tongue in the cheek! No! "Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, . . ." That fires the heart with necessary conviction and claims a legitimate loyalty from me. But, standing within your heritage, give your witness with the love of God uppermost in your heart, and an urgent desire to lift the humanity of which you are a part closer to that great God and Father of us all, whose will it is that not one soul shall perish! (1 Peter 3:15)

Preaching

(From page 354)

Separate Puritan was required to believe as all other Puritans believed, and had to express his faith in the same phraseology and even in the same tone of voice. When orthodoxy came in at the door, faith flew out at the window.

So was it with Judaism. Like a fungus that overspreads and buries the root from which it sprang, the rabbinic orthodoxy batted upon and eventually smothered the sublime revelation that gave it birth. And the result was—Calvary! The tragedy of the Cross is the supreme condemnation of the tendency to believe a thing, not because of a firmly-grounded conviction of the rightness or the authenticity of that thing, but merely because faith in that thing is the mode of the moment. A man endangers his everlasting soul—and other people's—whenever he believes a thing in order to conform with the general attitude. Nietzsche used mockingly to say that religion is ruled by the natural law that ordains that animals shall take the colour of their environment. And, when a Christian man adapts his faith to the prevailing fashion, he proves himself worthy of that ugly jibe.

A man whose faith is grounded in tradition may preach with extraordinary intensity and fervour. But his passion is the passion of party prejudice rather than the passion of personal conviction. It is the enthusiasm of a scholar for his own school. It is the expression in religion of the Conservative temper. Not thus, Paul says, must the preacher preach. Before venturing into a pulpit, let him possess a faith of his very own; a faith at which he has arrived by reasoning of his own; a faith that he expresses in ways of his own! *We believe and therefore speak.*

III.

From all this I turn with relief to the thought of my old friend John Broadbanks. In many respects John was an ideal preacher. He was a plain blunt man: he had few tricks of rhetoric: his style was purely a conversational style: yet he held the congregation spellbound from the first word to the last. He never shouted or screamed, never resorted to dramatic gestures, and very seldom betrayed any external evidence of passion or emotion. Yet somehow he made you feel that he was speaking from the very depths of his soul, that every word he uttered meant all the world to him, and that he was longing to communicate to you the treasure in which he himself was luxuriating.



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Although not cocksure, he was always perfectly certain. There is a difference. In the privacy of our heart-to-heart talks as we sprawled in the grass on the banks of the Silverstream, he would tell me of his doubts and uncertainties. There were many points on which he was extremely hazy. He could never be sure as to the part played by evolutionary processes in the creation of the world; he had theories of his own as to the authorship of some of the books of the Bible; and he was very much at sea as to the precise significance of many of the apocalyptic visions. But he never carried his doubts up the pulpit-steps. He carefully eschewed there the subjects on which he was not himself perfectly clear. On the greatest themes of all—the matters on which human happiness and human destiny depend—he was sublimely confident. And, infecting his hearers with his own fine faith, he exercised through all the years a vigorous, inspiring and effective ministry. He radiated faith, peace and comfort; and his people blessed him for it.

It is for such ministries that human hearts are aching. In his *Darkened Doors*, Sir Philip Gibbs has given expression to this thought. Adrian Mallard, K.C., a brilliant though skeptical lawyer and sportsman, who finds that he is a victim of *angina pectoris*, is chatting with his friend, Professor Boyd, a distinguished psychologist. The Professor is singing the praises of the open mind.

"Is that good enough?" asked Mallard, rather impatiently. "An open mind is all very well, but it doesn't get you anywhere. I'm beginning to want—*certainty!*" Boyd is amused by this desire, which seems to him hopelessly unscientific.

"Certainty?" he replies, "*certainty!* I'm surprised at you! What do you want to be certain about?"

Mallard answers without flippancy. "About life—about death—about what happens afterwards. What's the good of you scientists if you can't tell us *that?*"

In this tense morsel of dialogue, Sir Philip Gibbs sets his finger on one of the nerve-centres of our human make-up. There is no craving in the human heart more persistent or more passionate than the craving to lay a firm hand upon something—something eternal. And only the preacher whose eyes are lit by the inner fires of profound conviction, and in whose voice men catch the accents of serene and unwavering assurance, can hope to lead those groping pilgrims to their shining goal.

A large army amid a democratic people will always be a source of great danger.

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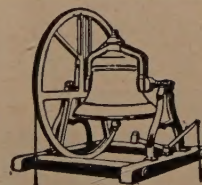
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